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THE CHRONICLE

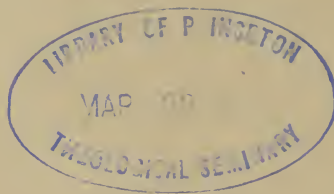
OF THE

LONDON MISSIONARY SOCIETY



1914

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THE CHRONICLE

Of the London Missionary Society.

Editor : BASIL MATHEWS, M.A.

Khama's Capital



Photo by]

Sunday Service in the Chief's Kgotla, Serowe

[Neville Jones

SEROWE, the largest native town in South Africa (writes Mr. F. H. Hawkins, LL.B., Foreign Secretary), contains about 26,000 inhabitants, and is picturesquely situated. Mr. Jennings, the L.M.S. missionary, has carried on work there for upwards of ten years. It is a typical Bechuana town, having no streets, but consisting of numerous collections of native huts within fenced kraals. The position of the mission house is particularly striking, lying as it does between three great piles of rocks.

The town owes much of its importance to the fact that it is Khama's capital. This old chief—the jubilee of whose baptism

was celebrated two years ago—is the most distinguished native of South Africa. He is undoubtedly one of the busiest men in the world. He spends laborious days in the Kgotla—the great open-air meeting-place of the tribe—dealing with all sorts of questions affecting his people, and acting as judge. Nothing concerning the life of the tribe is too minute for his careful attention. He knows all that happens, and rules his people with a firm hand, exercising a benevolent despotism.

In a very true sense Khama is head of the Church as well as head of the State. He is most regular in his attendance at Sunday services and religious meetings.

Under his leadership his people have just built a magnificent stone church, on the foundation stone of which are inscribed these words:

“THIS CHURCH WAS ERECTED TO THE GLORY OF GOD BY CHIEF KHAMA AND THE BAMANGWATO TRIBE.”

Two great meetings in the Kgotla will live in my memory. At daybreak on the morning after my arrival I attended a prayer meeting for rain. These meetings had been held for weeks. About 800 men and women were present in almost equal proportions. Most of the women sat upon the ground, and the men on low chairs or stools which they brought with them. Khama sat on a deck chair under the shadow of a tree in the middle of one of the sides of the oval into

school teachers and other Christian workers. In several conversations with the Chief I found him to be deeply interested in Christian work in other parts of the world. He has the high spirits of a boy, and told many yarns of hunting experiences. He had some interesting reminiscences of his meetings with David Livingstone to narrate. He told me that he remembered Livingstone visiting his father, Segkome, on three occasions. On the first and second of these visits Livingstone was riding on a hornless ox. On the third occasion he was travelling in an ox-waggon and came to Shoshong. “After that,” Khama added, “he went beyond the Zambesi, and I never saw him again.” Of his own accord he told me of Livingstone's encounter with the lion, and described the damage to the arm, and told me he remembered hearing of the

incident at the time.

Khama has two houses, one a spacious and well-built native hut, where he lives with his wife, Semane, who was trained at the L.M.S. School, and is a fine specimen of a native Christian woman. She takes great interest in the work, and often visits the schools, and is a regular attendant at the services in the Kgotla. Khama's other residence is a European house, brick-built, with a



Photo by]

The New Church at Serowe

[Neville Jones

which the people had grouped themselves. His young wife sat on his left hand. There was singing, reading, and prayer. The chief himself led the meeting in the final prayer, which lasted about five minutes. I am told he compared his country to a wilderness where there was no river, and his people to a lonely dog in the desert crying for water.

Another memorable meeting in the Kgotla was the Sunday morning service. Between 4,000 and 5,000 people assembled at 7 a.m., most of the men sitting on the right and the women on the left. The scene was a most picturesque one. The coloured head-dresses of the women were brilliant in the morning sunshine. Khama and his wife were present. A deacon with a fine voice led the singing, which was very hearty, and was unaccompanied by any instrument.

Many other gatherings were held during my visit to Serowe. I met deacons, church members, catechumens, inquirers, Sunday-

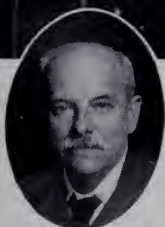
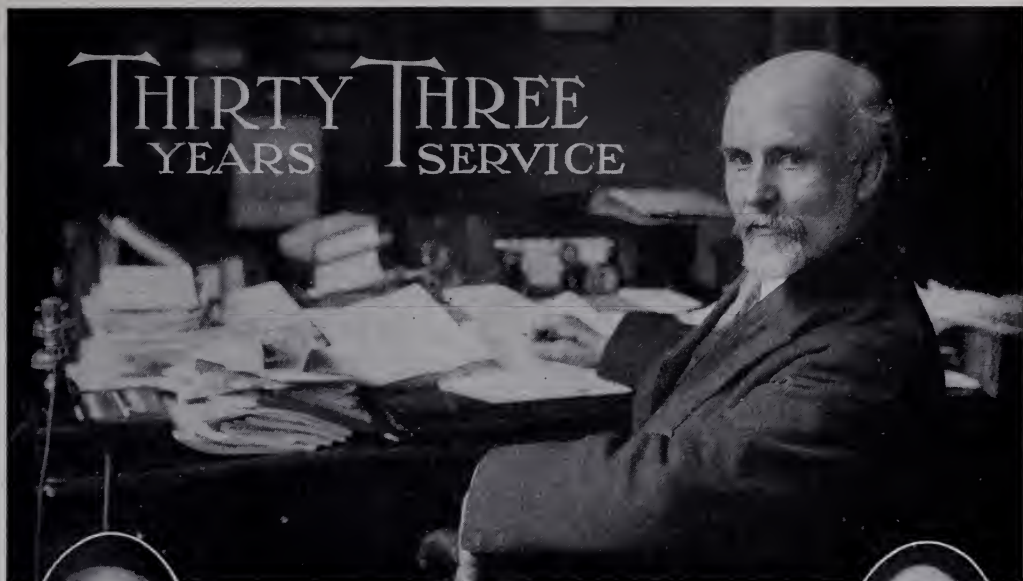
verandah in front and containing four rooms.

Khama is a man of great physical strength. A week or two before I saw him he had ridden sixty miles to Shoshong on horseback in a single day, and after a day or two's stay had made the return journey in the same way. He exercises a tremendous influence over the tribe, and in recent years has put a stop to the manufacture and drinking of native beer.

He has a remarkable mind, the working of which it is not always easy to understand, but of his desire to spread the light amongst the people there cannot be a shadow of doubt.

Of the growing church among the Bamangwato there are many manifest signs. Apart from the salaries of the missionaries and a small grant to keep the mission house in repair, the work at Serowe is self-supporting. Moreover, the church is a missionary church, and is seeking to pass on the light to others.

THIRTY THREE YEARS SERVICE



George Cousins



John Mackenzie



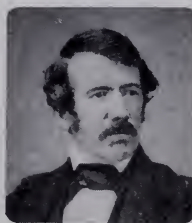
James Gilmour



Griffith John



Robert Moffat



David Livingstone



James Sibree

“‘Now, master, take a little rest’ — Not he.”
Browning’s “Grammarian”

THE Directors of the London Missionary Society, having in view the retirement of their honoured senior Foreign Secretary, the Rev. R. Wardlaw Thompson, B.A., D.D., record their expression of sincere gratitude to Almighty God for the life service of their brother, and also their deep appreciation of his unstinted and loyal devotion to the cause of the Society and to the Kingdom of God throughout the years of his official connection with the London Missionary Society since his appointment in 1881.

In reviewing the wonderful progress which marks the history of the generation covered by Dr. Thompson’s period of office, the Directors are led to the realisation of how much of this progress is, under God, itself a tribute to Dr. Thompson’s wise forethought, expert knowledge, and consecrated enthusiasm. Through a series of visits to the Society’s fields of labour, undertaken on behalf of the Board at the cost of personal sacrifice and considerable risk, he has acquired an intimate acquaintance with the problems affecting our missions which has been of the utmost service in enabling him to bring wise counsel and right guidance, based upon first-hand information, to the Board. By this means there has been secured



Sir Albert Spicer



James Duthie



James Chalmers

to the policy of the Society an objective and a comprehensiveness which it must otherwise have lacked.



R. THOMPSON has, moreover, by sympathy and constant service, attracted to himself in a remarkable measure the personal friendship and devotion of the Society's foreign staff. His advocacy of the cause of the missionaries in their work in the field has been of special assistance to the Board as well as to them, and the Directors thankfully acknowledge the benefit that has been secured to them in counsel in being brought thus into close and sympathetic touch with their workers in the field, and which has enabled them to establish and to maintain that sense of unity in home administration and foreign service which is essential to full missionary success.

The Directors would further record their appreciation of the courtesy and tact which have been so conspicuous in Dr. Thompson's guidance of the deliberations of the Board and its committees. They feel that the consistently smooth working of the Society's organisation through many past years has been in large measure due to his unflinching exercise of a truly Christian spirit. Not only has Dr. Thompson gained the admiration of his fellow-workers by his knowledge and ability, but, by his brotherliness and Christian character, he has also earned the personal affection and esteem of all who have been privileged to know him.

The Directors desire also to make reference to Dr. Thompson's powerful advocacy by speech and pen of the claims of this Society and of Christian missions. They gratefully recall the fact that the Congregational Union of England and Wales made suitable acknowledgment of his services to the churches by electing him to the Chairmanship of the Union in 1907, and that the Universities of Edinburgh and Glasgow, by conferring upon him the Honorary Doctorate in Divinity, expressed the appreciation in which Dr. Thompson is held by the Christian public of our land.

The Directors are further deeply indebted to Dr. Thompson for the worthy and dignified manner in which he has acted as their representative in dealing with other societies and public bodies; and also in interdenominational and international movements for

the furtherance of the cause of Christian missions. They rejoice in the position which their senior Foreign Secretary holds to-day in public esteem as an eminent missionary counsellor and leader, realising that his single-hearted devotion to the cause of Christ's Kingdom has brought to the Society no little honour.

The Directors gladly avail themselves of this opportunity of expressing to Mrs. Thompson their grateful acknowledgment of her many acts of loving care and the repeated self-denial by which her husband's time and home have been unreservedly placed at the disposal of the Society.

They are glad to know that in bidding farewell to the Secretary in whose services they have been honoured they are not parting with their friend and co-worker. They trust that Dr. Thompson may be spared to aid the Society by counsel and by advocacy through many years of happy leisured life, and that in their retirement both he and Mrs. Thompson may be blessed in the loving Providence of Almighty God with gifts of health and peace in rich abundance.

* * *

Dr. Thompson, on his retirement from office after more than thirty-three years' service, has in the Directors' Report called attention to some of the outstanding features in the Society's history during this period.

What God has wrought on behalf of the Society in the mission field during the long time of a single generation is a story so full of encouragement, and so rich in blessing, that its study ought to be a strong tonic to weak faith and an inspiration to larger and more whole-hearted consecration.

The changes have been great alike at home and abroad. In the mission field there have been remarkable developments in three directions.

The first and most obvious mark of change is the great growth in the missionary staff.

At the end of 1880 the Society had come down to the bottom of a long period of decrease in the number of its missionaries

and stagnation in its income. The effect of a great inquiry into the Society's finances held by a special committee in 1865 had been the determination that in view of the great disparity between income and expenditure there must be a reduction in the Society's staff and a contraction of its field of labour. The process of reduction had been going on for more than ten years. The whole staff of the Society's missionaries, which in 1871 was 158 men and 3 women, in 1881 had been reduced to 139 men and 13 women.

Withdrawal
50 Years Ago.

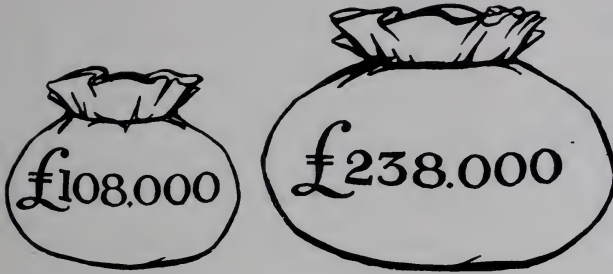
From that time (the date of Dr. Thompson's appointment) a change in policy was adopted, because it was found that the

nised as a most important part of missionary effort.

The Society's Expenditure :

1881

1913



The Work of Healing.

The beneficial influence of medical and surgical work and its remarkable power as a means of overcoming prejudice and also in direct evangelisation has during this period been increasingly recognised and responded to, especially in the East. In 1881 there were only six medical missionaries on the Society's staff, of whom three were in China, two in Central Africa, and one in Travancore. To-day the staff of medical missionaries numbers 38, of whom China claims 25. The

work was being starved, and the interest of many friends in this country who were warm supporters of missions was being estranged from the Society. A steady policy of reinforcement was undertaken until 1891, up to which time 44 additional missionaries had joined the staff, of whom, however, 24 were women. Then came the Forward Movement and more rapid addition for four years. To-day the Society has in its various fields 206 men and 88 women, there having been a reduction of 6 during the past year.

hospitals of the Society provide for a large number of in-patients, while upwards of 309,907 were treated during the past year as out-patients. Leper asylums have been established and are being carried on as a means of blessing to many sufferers, and hospitals for women conducted by qualified lady missionaries are carrying on a work of exceptional value.

When the figures are analysed, some suggestive facts present themselves which indicate change as well as growth.

A second marked feature of the period now under review is the great change in what may be called the centre of gravity of the Society's operations. In 1881, 77 missionaries — 73 men and 4 women — were at

The Women's Movement.

The remarkable growth in the number of women workers from 13 to 88 is an indication of the

The Swing to the East.

work in the more elementary fields, and only 75—66 men and 9 women—were in India and China. God has been bringing to fruition since then some of the great evolutionary movements in the world's life, and doors which were then closed are now wide open. The great East, with its vast populations and growing importance in the world's

growing recognition of a need which was only beginning to find expression in the larger mission fields at the commencement of this period. The need and claim of the women of the non-Christian world was known by the missionaries, and their wives had done what they could to meet it, but the opportunity to provide for it by any special agency had been only very limited, and, especially in India and China, the door had been practically shut. The increase in the number of women missionaries was symptomatic of a silent but rapid change in the recognition of the rights and needs of women by the people themselves in non-Christian countries.

Very largely owing to the advance of education, and greatly stimulated by the efforts of the lady missionaries and Bible-women and zenana teachers, the education of girls has taken great strides, and in every part of the mission field not only is elementary education provided for a large number, but secondary schools and high schools for girls, are now becoming recog-



The Missionary Staff in 1881: 152

life, has become increasingly accessible. The movements of Christian work have necessarily followed the trend of the tide.

To-day more than two-thirds of the staff of the Society's missionaries are to be found in India and China.



The Missionary Staff in 1914: 294



HE third, and in many respects the most permanently important, element of change in the position of the Society's work has been the remarkable development of the Native Church in all

parts of the mission field. In 1881 there were 92,474 members in communion with the Christian communities under the care of the Society, but of this number 74,186 were found in Madagascar and the West Indies, leaving only 18,288 in Africa, India, China, and Polynesia. Since then the West Indian Churches have been set free from pupilage to the Society, and the largest and most prosperous portion of them, those in Jamaica, are in direct touch with the Colonial Missionary Society.

The Madagascar Mission at the time of the French conquest underwent a great upheaval. As the result of the very marked hostility of the new rulers, followed by an outbreak of heathen revolt, many of the lukewarm and ignorant members of the Christian community fell away, and about half of the Society's mission was handed over

to the Paris Missionary Society, leaving the membership, which in 1887 was 71,585, at 17,955 in 1899. To-day the membership in the other parts of the mission field, which was then 18,288, has risen to 49,824, and the Church in Madagascar, recovering itself, purified and strengthened by adversity, has grown to 29,881. Contributions from the Christians for the support of their own ministry in 1881 in the whole field of the Society's labour, excluding Madagascar and the West Indies, amounted to £9,892. During the past year the same communities contributed £29,882 for the maintenance of their religious ordinances in addition to large sums as fees for education. In numbers and in recognition of financial responsibility for self-support there has, therefore, been a very remarkable growth.

There is, however, a still more encouraging feature of the work in the fact that there has been a marked growth of Christian intelligence, a sense of Christian responsibility and of the spirit of a true independence in self-government. More and more, in the principal centres of the Society's work, the European missionary, who in the early stages of work is necessarily the father, the pastor, the autocrat of the little community, is stepping into the background. The Native Church is becoming a reality; the Native ministry is becoming a living and increasingly useful force; and, though the Christians realise that the presence and the help of the European is still of great advantage to them in times of difficulty and need, they are learning increasingly to be self-reliant and independent in thought and action. Movements towards union among themselves for mutual help in the maintenance and development of Christian public opinion, and in the activities of an aggressive Christian service among their neighbours, are increasingly common, and with other societies the Directors are able to rejoice also in the signs of union on still wider bases in the recognition among the churches of various societies of a common Christian life and in the development of the desire for the formation of a united Christian Church.

Before many years are passed it seems likely that in more than one of the principal mission fields the chief responsibility of the European missionary, so far as the converts from heathenism are concerned, will be in the training of an adequate native ministry and in the provision of a fuller and richer Christian literature. Missionary societies will be set free to an increasing extent to undertake again on a large scale that work of evangelism among the non-evangelised which is so urgently needed in the vast areas of

True Independence.

darkness that still exist, and in this work there will be the happy and increasing co-operation of indigenous Christian communities able to bear their own share of responsibility and of labour.

The comparison of the present with the past in the several fields in which the Society is labouring is a study which will be found of great interest and suggestiveness by any who can spare the time for it.

One suggestive fact will become speedily apparent as 1881 is compared with 1914.

This is the absence of many names from the later Report which were familiar in former years to the readers of the Society's literature. Mongolia, Chungking, and Hunan have gone from the China Report. Ranee Khet, Chicacole, Vizianagram, Vizagapatam, and Belgaum are no longer touched by the Society's missionaries in India. Tamatave, Mojanga, and eight other districts in Madagascar are no longer connected with the Madagascar Mission. Oudtshoorn, Uitenhage, and Graaf Reinet in the Cape Colony; King William's Town, Peelton, and

The Cancelled Names.

Knapp's Hope in Kafirland; and Barkly West in South Bechuanaland, no longer appear in Reports from South Africa. Tahiti, Huahine and Raiatea, Maré and Uvea were the abode of missionaries in 1881, but have not had any representative of the L.M.S. in them for years. And the West Indies now appear in the Report only because the Rev. A. W. Wilson is still resident in British Guiana. These omissions are eloquent of the fact that the Society has during this period been steadily contracting the area of its operations and handing over work to others.

The names of many new places appear, but it will be found that without exception they represent efforts to conserve and develop work which had already been well begun.

Contrary to the impression of many of its friends, the Society has during this whole period made no advance into any new field or undertaken any fresh development save in connection with work already begun.

The Growth in the Field

I. India

THE Directors in 1871 laid the claims of the great Eastern missions before the constituency, and said that "because of their populations, the great strength of their religious systems, and the close relations subsisting between them and Western nations, they should henceforth be made the principal sphere of the Society's efforts." In 1881, at the beginning of the period now under review, the Report says:

The ten years which have passed have seen constant progress in the preparedness of India to receive the Gospel; but the number of ordained European missionaries in India in connection with this Society has declined from 50 to 45, the number of native pastors has only grown from 28 to 29, while the band of catechists and other workers has considerably decreased. In female missionaries alone has there been an advance—from two to six.

The Deputation which visited India in 1882-3 fully confirmed the statement of need and urged considerable reinforcement at various points. This reinforcement has to some extent been provided. There are now 65 men and 46 women representing the Society in India, yet to-day the stress of the need of help is probably even greater in some directions than it was at the earlier date.



India's daughters

A silent movement has been going on with growing acceleration. The Government has provided a system of education for India. The Government has steadily extended to the people of India the right to share in its labours, and to rise to a high place in its Councils. The Government has opened up India with a network of railways. One unexpected result has been the awakening of a new spirit of nationalism, with new ambitions and new resentments. It is commonly said that the educated classes of India, and the caste people who form four-fifths of its population, are more determinedly opposed to Christianity than in former days on the ground that it is an alien religion, and that it is their duty to cultivate afresh their old faiths. On the other hand there has been a marked cessation of the kind of open hostility and persecution of converts which was common thirty years ago, and there is evidence that an increasing familiarity with the Scriptures, due to education in mission schools, has certainly created in many quarters a new sympathy which is preparing the way of the Lord. While the number of converts from the caste population still continues to be very small, the growth of mission work among the non-caste fifth of the people of India has been rich in encouragement. The Society's missions in Travancore, in the Telugu country, and more lately in the Tamil country, have become the centres of movements towards Christianity on so large a scale, and so rapid, as to create great embarrassment and an urgent sense of need for greatly increased help. The growth in the church from 5,001 in 1881 to 14,833 at the close of the present year is an evidence of this. The need for workers among the multitude of Christian converts in the non-caste villages has resulted in an increase from 236 to 1,985, and the demand for a better trained and a stronger ministry becomes increasingly pressing.

Education, which in its higher forms seems to be one of the most effective, if not the

only, way of reaching a considerable section of the Indian community, and which is also

greatly required for the intellectual and moral uplift of the Christian converts, has made considerable progress during the period now under review, and this progress is specially marked in relation to female education. Whereas at the earlier date there were 14,406 boys in the schools connected with the mission, there are now 41,842, and there are 11,142 girls as against 3,972. Moreover, higher education is practically self-supporting, with the exception of the salaries of the small number of missionaries who are now engaged in that work.

The problem of creating a really strong, self-reliant, self-governing, and self-supporting church among the masses

of very ignorant people who form a large majority of the

Christians connected with the mission is one which is constantly present to the missionaries, and the Christian communities themselves are growingly alive to the importance of this great issue. But the endeavour to carry out this policy of healthy development has brought increasingly into view necessities largely due to the conditions under which the converts live. The cry for hostels in which the children of the Christians can be gathered, not only for education, but for moral and spiritual training, apart from the powerful heathen influences which prevail all round, has become very urgent. The need for a larger and a better trained staff of women workers as Biblewomen and teachers, in order that the Christian women may be instructed in Christian truth and helped to Christian character, is growingly felt, especially in the districts where mass movements have taken place.

The pressing importance of wise and earnest missionary supervision and leadership where a large number of Indian workers are engaged in labouring among the village population has become very great. Even if the resources of the Society should so increase as to make serious retrenchment unnecessary, it seems clear that contraction of the area of work in some large districts and the concentration of the workers on smaller territory will have to be undertaken if the constantly growing, and in many cases very urgent, needs of the work are to be adequately met.

II. China

In no part of the Society's field has the past generation witnessed more fundamental and far-reaching changes than in China. In 1881 we had 21 men and 3 women missionaries in China, and our expenditure was £8,845. At the present time we have 68 men and 28 women missionaries, and last year, including large help from the Arthington Fund, we expended £38,000 on our China mission. The amount raised and appropriated in China in 1881 was £1,256, and last year it amounted to £15,283.

The growth of the Institutional work of the Society has been still more noteworthy. In 1881 we had 3 hospitals, 3 doctors, and no nurses. To-day we have 27 hospitals and leper asylums, 31 doctors and nurses.

**The Problem :
a Strong Na-
tive Church.**

**Self-support-
ing Education.**

The great educational institutions in Tientsin, Peking, and Hankow, with which the Society's name to-day is most honourably associated, have all been the creations of the last twenty years.

Only four members of the present staff of missionaries in China were at work in 1881. Then Dr. Chalmers, Dr. Muirhead, Dr. Griffith John, Dr. Kenneth Mackenzie, James Gilmour, and Jonathan Lees, not to mention some veterans now home in retirement, were serving the Society in China.

The past year has been no exception to its predecessors. It has been a time of change.

Politically, it has been a time of reaction. From a missionary point of view it has seen a considerable development of the Native Christian Church along the lines of self-support and self-government. It opened with the memorable request of the Chinese Government for the prayers of the Christian churches. It has closed with marked signs of a revival of Confucianism. Nevertheless, there can be no doubt that the Chinese Christian Church was never stronger, or more healthy, or more full of promise than it is to-day.

As far as the Society's educational work is concerned the number of students at the Tientsin Anglo-Chinese College, at the Griffith John High School in Hankow, and at the Medhurst College in Shanghai have broken all previous records. The work of training native doctors at the Peking Union Medical College has been well maintained. The year has seen the opening of a hostel for native nurses in Hong Kong provided by the generosity of the Chinese themselves. In the same centre the Chinese have provided a new Anglo-Chinese school for boys and are undertaking a considerable development in educational work amongst girls, and the L.M.S. hostel in connection with the Hong Kong University has been completed and opened. In Canton there are indications that the union in theological training for which the Society has worked for so long is likely to become an accomplished fact, and union in the work of the Canton Christian College is on the way to realisation.

In Central China the men's hospital and the Margaret Hospital for women, which in the past have rendered such conspicuous service, have been sold, and the medical work is now being carried on in temporary quarters pending the erection of a new hospital.

During the year the China missions have enjoyed the advantage of a visit from a Director of the Society, Miss Margaret

Edwards, of Tunbridge Wells, and her sister. Letters from many missionaries testify to the help and encouragement which came to them through the visit of these ladies to their stations.

The meetings of the Advisory Council were held in Shanghai in September, and again the Council has proved an invaluable help to the Directors in its efforts to co-ordinate the Society's work throughout the China field. The members of the Council, and especially the Secretary, Dr. Cochran, have earned the gratitude of the Society for the thorough way in which they have carried out their work and for the great assistance they have given to the Directors in connection with the administration of the Society's affairs. The gathering of the Chinese Advisory Council at the same time and place was very successful, and gave real promise of future help in securing more efficient co-operation between the missionaries and the Native Christian Church.

The present is the day of opportunity in China. The thirst for Western education affords an unparalleled opening for the Gospel of Christ. If it is neglected the future civilisation of China may for many long years become materialistic in its tendency and outlook. If the Christian Church in the West can avail itself of the opportunity of to-day the Kingdom of Christ will advance, conquering, and to conquer, and the great country which comprises one quarter of the human race will in the coming days become the brightest jewel in the Redeemer's Crown.

III. South Africa

No part of the British Empire has passed through such a course of change and development during the past generation as South Africa. Nowhere has the contrast between the spirit of enterprise which leads the pioneer colonist forth into new lands and that which stirs the heart of the Christian missionary been so strikingly illustrated. The diamond mines of Kimberley, the gold-fields of Johannesburg, and prospectively of Matebeleland and Mashonaland, and the copper mines of far-away Katanga, are the successive goals of the white man's ambition. In 1881 the movement had begun. The trade route to the interior was simply a track made by a small, though increasing, number of elephant hunters, sportsman, and traders. The trade in the interior was confined to the purchase of ivory, ostrich feathers, and ox hides and horns, and the sale of the commonest commodities of life.

The Misses Edwards's Visit.

The Self-support of the Church.

The Brightest Jewel.

From Foot-path to Railway Track.



Photo by]

On Trek to Serowe, Bechuanaland

[Neville Jones

To-day, by the operation of a series of powerful influences, the whole aspect of South Africa has been changed. The influx of Europeans to the goldfields; the formation of the Chartered Company, and the conquest by them under Imperial sanction of Matebeleland and Mashonaland; the construction of the main line of railway through Bechuanaland and Matebeleland to the Zambesi, and beyond it; the addition of Southern Bechuanaland to the Cape Colony and the extension of Imperial rule to the whole of the Bechuana tribes; and finally, the inclusion of the two Boer Republics in the Union of British South Africa,—have completely changed the position of the native population. The Society's work in South Africa has felt the change, and the Directors have endeavoured to meet the new needs.

The stations in the Cape Colony, consisting of strong, self-supporting churches, were finally withdrawn from in 1876

Withdrawal. in pursuance of a policy which had been carried out in the other centres of the Society's earlier work in the Colony. The Kaffrarian stations were for some time helped by a gradually diminishing subsidy paid through the Congregational Union of South Africa, and were then left completely in association with that Union. The Society's work from 1876 onward was confined to Bechuanaland and Matebeleland. The native church in Bechuanaland has grown strong in numbers, is annually contributing a considerable sum for the maintenance of evangelists, who are chiefly at work in the numerous out-stations of the districts, and the people have quite waked up to the importance of education which the Government is encouraging by a liberal annual grant in addition to what the people themselves pay. Matebeleland has now a Christian church in connection with the mission containing 848 members, and there also education is being much sought after.

In 1904 the Society crowned its work in South Africa by the establishment at Tiger Kloof, near Vryburg, in Southern Bechuana-

land, of an institution which, under the able presidency of the Rev. W. C. Willoughby, has already taken an honourable place among similar institutions in other parts of South Africa. Hitherto it has been confined to boys, for whom it has provided a secondary school, a technical school, and a normal school. It is also the place of training of students for the ministry. The institution has met a want which was greatly felt by the people in the changing conditions of the country. It is proposed to open in connection with it a corresponding school for girls, the buildings for which are now in course of erection.

IV. Central Africa

The first party of missionaries went out to Central Africa in 1877, so that the whole history of this mission is practically within the period which is now being reviewed.

In 1881 the mission was located, though it can scarcely be said to have been established, at the Arab settlement of Ujiji on the east coast of Lake Tanganyika, at Mtowa, on the opposite shore, and also two hundred miles east of the Lake at Urambo, the country of the well-known and powerful chief Mirambo. In 1881 the mission had already cost three valuable lives, including that of Dr. Mullens, the Foreign Secretary of the Society, and two others had been invalidated home, and for several years after the record was one long tale of sorrow, as man after man broke down and died, or left the country, after a short residence, never to return to it. In 1887 the first permanent station was formed at Fwambo, on the plateau south of the Lake. Mission work appearing to be quite hopeless at the two original settlements, the mission was transferred entirely to the south. A second station was formed at Niamkolo, close to the spot where the little steamer had been constructed. The third station was formed at Kambole, and then by the generous gift of £10,000 by Mr. Arthington a few months before his death the extension of the mission to the Wemba

country was begun. During the first ten years of the mission eleven missionaries died on the field and six were invalided home, and, with one exception, did not return. The languages of the people were unknown and unwritten, and the conditions of healthy life were scarcely understood, the one great advantage the missionaries had being that the poor people, oppressed by many enemies, clustered eagerly round the white men, confident that within their stockaded villages no Arab or other marauder dare molest them.

Times have changed since then. The Pax Britannica prevails throughout the whole of the region to the south of Tanganyika and west as far as Mwero. The German Government are ruling the country on the east of the Lake north of the British line, and the Congo-Belge administration are on the west side. The people are living at peace and have freedom to develop. Means of communication also have amazingly changed. Before the close of the present year it will probably be easy to travel through German territory by rail from Dar-es-Salaam to Lake Tanganyika and by steamer down the Lake to within two days' journey of the nearest L.M.S. station. Other societies being near neighbours the mission district is now limited to a clearly defined area, and has a population of somewhat under 100,000. Except in the most westerly portion this area is now fairly well covered with village schools, in which during the past year there were 11,143 scholars receiving an elementary education.

A Christian community has been gathered at each of the five stations, and the number of communicants is upwards of 140.

Medical work and industrial work are being carried on, and the mission is now pleading earnestly for more thorough provision for the training of teachers and for Christian training of girls and of women.

The Deputation which visited Central Africa during the past year were greatly impressed by all they saw, and have urged upon the Directors the necessity for making provision for some of the pressing needs.

The present provision for education is of the most elementary kind, alike as to the teaching staff and the buildings and apparatus. The Society is asked to provide two centres for the training of teachers, one in the eastern half and the other in the western half of the mission, and similar provision for boarding homes for girls is also required, with two lady missionaries to carry on the work. The mission, considering the comparatively short time during which the work has been steadily carried on, is making wonderful

progress. It is linked to the Society by ties of special interest from the fact that it is in the region in which David Livingstone spent the last weary months of his devoted life. It was established in response to his earnest appeal. Nothing but the most pressing necessity can justify retirement from it, and if it is retained it will have to be well staffed and provided with adequate apparatus for carrying on the work, which is now emerging from its elementary beginnings into a settled and progressive life.

V. Madagascar

The past year has been memorable, and is likely to be long remembered among the Christian community in Madagascar, on account of the remarkable gathering of representatives

of all the Protestant missions who are at work in the island, and the important resolutions adopted by them. Of the seven societies represented at that Conference, three, which have been closely associated in all their work in Madagascar, sent out simultaneously special deputations to investigate the conditions of their respective missions and to devise means for the more thorough enfranchisement of the Native Church and for the extension of mission work to those parts of the island which are as yet without the knowledge of the Gospel. The Home Boards of the other societies appointed local representatives to meet the Deputations. Separated from each other, as the representatives at the Conference were, on many points of doctrine and of ecclesiastical order, they met under the influence of the spirit of a deeper unity in Christ. The Holy Spirit's presence was felt throughout the meetings, and was evidenced by the decisions at which they arrived.

One important outcome of the Conference was—

A proposal to establish a permanent Continuation Committee of the Conference, in order to perpetuate its spirit of international and interdenominational co-operation in missionary work in Madagascar.

Even more important than this was the agreement to divide the territory as yet unevangelised, in such a way that each society should have a distinct sphere of evangelistic extension and missionary labour for which it should be solely responsible.

The Society's Deputation, consisting of the Rev. W. S. Houghton, Mr. Talbot Wilson, of Sheffield, and Mr. F. H. Hawkins, have submitted to the Directors a very complete and valuable report on the Society's mission in the island. The members of the three Deputations also prepared a joint

Times have Changed.

The United Deputation.

The First Deputation.

A Continuation Committee.

report, giving their impressions from a wider point of view of the whole of the work that is going on, the perusal of which cannot fail to awaken a profound sense of gratitude to

been introduced which greatly increase the power of the influences which are at work among the people antagonistic to the Gospel.

For many years Arab influence has been felt to some extent in the east of the island, and many Mohammedan Indians have settled there. Recently, the influence of Islam has been further extended in the north-west by the influx of Comorians and Swahili, many of whom marry two or three Sakalava wives. Often villages may be seen where one half is Mohammedan and the other half Christian, and already the Moslems in the island number about 75,000. Unfortunately, this is anything but a pure type of Mohammedanism, many vices being introduced, especially drunkenness and immorality.

The French occupation has done much from the material point of view for the betterment of the people, but the prevalent tone of scepticism and antagonism to Christianity which is so painfully manifest in France has been reproduced among the French officials and colonists in Madagascar.

In Tananarive materialism is openly advocated, and religion, and in particular, Christianity, is attacked in speech and press on the crude lines known in Europe 100 years ago.

Far more serious is the insidious and underground spread of immorality of the most degrading types.

Ideas and practices deliberately encouraged by the press and by individuals have spread with an alarming rapidity. Forms of unnatural vice never known in heathen times have made their appearance as a result of Western influence and example. Among an easy-going people like the Malagasy, many of whom are without any strong moral convictions, and who have so recently been altogether heathen, it is small wonder that these evil seeds take root at once.

The danger to the manhood and womanhood of Madagascar cannot be overstated. Little can be said on the subject, but the fact ought to be recognised



Malagasy Women in Mourning

God for the blessing vouchsafed ("Madagascar for Christ," L.M.S., 6d. n t, 8d. post free).

So much has been said, and rightly said, about the wonderful progress of the Gospel in Madagascar, that it is sometimes forgotten that it is still as a whole a heathen country. Moreover, new temptations and dangers have in recent years

Moslems, Indians, and Africans in Madagascar.

and constantly remembered by all who have the welfare of Madagascar in their hearts.

Evidently, therefore, there remains much work to be done before Madagascar can be regarded as won for Christ. On the other hand, the progress already made by Christian missions is strikingly evident, and the Malagasy churches show many signs of fidelity and promise.

While the church has been reduced in numbers as a result of the change of Government, it has undoubtedly been purified in the process, and there can be little doubt that it is to-day stronger mentally, morally, and spiritually than it has ever been. Within the church we cannot fail to see the stirrings of life. It is maintaining a standard of living far above that which is commonly to be found elsewhere in the island. Among its leaders are men of moral and intellectual strength and of deep spiritual life."

The prospect of a united church in Madagascar, or at least of a large measure of union among all the Protestant communions at no very distant day, seems to be taking tangible shape.

At the same time, great as is the encouragement which these evidences of successful work and progress afford, it would be altogether a mistake to suppose that what has been done is more than a beginning. The church, though it has much life and vigour, is still young and very immature, and though the process of training it to greater self-reliance and to more complete freedom from foreign help is being steadily pressed, it will be a long time before it will be able to undertake and to carry out all its responsibilities unaided by the help of the missions.

The joint Deputation say very clearly :

Considering the difficulty and importance of the educational work of the foreign missionary societies in Madagascar, it is very desirable that the staffs should be materially strengthened on the educational side: indeed, some educational training and experience might well be expected of all missionaries before they go out to the field. It should be noted that the certificate of any British or foreign university is accepted by the French Administration in lieu of a French teacher's diploma. A practical knowledge of French in addition to the above is likewise not unnaturally demanded.

Finally: "When the needs of the Christian population are provided for, the great question of the evangelisation of the island as a whole still remains to be considered. The Malagasy churches are not strong enough to undertake this task alone. The call to Christendom to recognise the responsibility which still presses is very great."

Now is the time to send out men of broad vision, of deep spirituality and of strong, contagious faith; men who will leave their mark upon the whole future of the church in this island, and who will be able to supply the wise, self-effacing leadership without which it cannot advance towards the goal herein indicated. Now is the time to spend money—not, indeed, lavishly, but not sparingly, according to a well-thought-out plan. This money spent, especially upon the training of leaders during the next ten or

fifteen years, will be the best preparation for the time when the financial burden can be laid entirely upon the Malagasy Church. To withhold these gifts now will be to weaken and cripple the church at the very moment when we ought to do our utmost to fit it for taking upon its own shoulders the great burden of establishing fully the Kingdom of God in the whole island.

VI. South Seas and Papua

The comparatively small area and small population of the groups of islands in which the Society's missions have been carried on, and the welcome which was given to the Gospel message by the people at an early stage of the mission, distinguishes the South Seas from all other parts of the Society's work to-day. We have to deal with Christianised populations who are, it is true, still children in character and in strength of principle, and in whom the conflict between morality and all the sensuous influences of life which knew no restraint in heathenism and which is passed under the conditions of tropical luxuriance is still very severe. Yet it is legitimately possible to point to the South Sea Islanders as presenting a striking illustration of the power of the Gospel to subdue and change and to inspire even those races which seem naturally farthest from any spiritual conceptions of God and of life. There is, it is true, a marked difference between the condition of the Christian church in different groups; the value of the public opinion which is possible in a large community as compared with small and isolated companies of people is strikingly represented by the contrast between the church in Samoa and that in the Cook Islands. Both have been exposed to all the full influence of European life, bringing new temptations and providing new occasion for the flesh, but the smaller communities of the Cook Islands, living apart, and feeling in detail the power of the new influences, have proved much more susceptible, and have yielded much more seriously than the church in Samoa, where the larger community compacted together is able to exert an influence on its individual members, and the united public opinion of the church is cultivated and expressed in the annual assemblies of the churches.

The only change that has taken place in the work of the Society in recent years has been the retirement from Tahiti and the Society Islands, and the relinquishment of work on the Island of Maré on account of difficulties with the French. Recently a development of work in the Ellice Group has made it necessary to appoint missionaries for that Group, one of whom, Miss Jolliffe, has happily settled with a boarding school

for girls, a joy to the islanders. The other, Mr. Bond James, has been detained in Samoa for a time, but will shortly be on his way to take up a work which has grown to such an extent that it now requires the constant careful direction of a European missionary.

The Gilbert Islands, which in 1881 were to some extent being evangelised from Samoa by the aid of Samoan preachers, have had European missionaries since 1899, and the work has so greatly developed that it has become necessary during the past year to appoint a second missionary and his wife. Negotiations are at present proceeding with the American Board, who have been at work in the northern islands of that Group, and who are anxious that the London Missionary Society should take over the whole of the work, because it seems better that it should be administered by one society rather than by two, and because a British society seems more natural in a British possession.

The South Sea Islanders have been distinguished from the earliest period of their history for their evangelistic zeal, and the supply of men for mission work in the great field of Papua has been remarkably constant during the whole of the last generation, while the contributions of the islanders for the work of the Society have grown year by year until they have become a considerable item in the Society's revenue.

The mission in PAPUA was in 1881 still in a very early stage of its development. Twenty-eight teachers from the South Seas had been settled at stations on the mainland of Papua and on islands on the coast, and by the generosity of Miss Baxter, of Dundee, a small steamer and then a handsome schooner had been provided for communi-

cation between the various points which had been occupied. The result of work was, however, as yet very small. There was nothing to show beyond a small school and settlement on Murray Island, a reduced dialect in the elementary number

ment on Murray Island, a reduced dialect in the elementary number preparation of one or two tary books, and a very small of persons who had given up heathenism and seemed in their simple fashion to be giving evidence of the working of the grace of God in their hearts.

Since then the mission has steadily grown.

The Growth in Papua. The five missionaries have

become 15, the 28 native teachers have grown into a goodly company of 112, and churches have been formed at all the principal stations, which now number upwards of 2,000 members. Papua has its own problems of difficulty, especially in regard to industrial occupation for those who are won from barbarism, and who need to be encouraged to settle down to a civilised life; but there is abundant evidence that God's grace is working



Photo by]

Building a Canoe in Papua

[E. A. Field

in the hearts of many, and there is a great call to the Society to consider its responsibility for the people who are living inland from the coast. By common consent the south coast of British Papua has been left to the ministrations of this Society, and a serious responsibility rests upon us to see that the Gospel is conveyed not only to the many tribes on the coast line, but also to those who dwell in the highlands of the interior.

The exhaustive review of the Society's operations which has now been submitted to its friends and supporters is not, and cannot be if it has been rightly done, ground for glorying on the part of any individual or of the Directors as a whole. He that glorieth, let him glory in the Lord. No one can study the movements of the world's life during the last century without becoming impressed with the evidence of the hand of God in history. The way in which He has used his Church and honoured and blessed our poor endeavours becomes more evident and more wonderful the more carefully and minutely the progress of the work is scanned.

Now what (asks Dr. Thomson as he closes the last of his reports) is to be the result of the study? Surely this is the Lord's challenge to His people. The demands of the work have been certainly great and serious, but what of the results?



Financial Cheer and Challenge

TWO striking unprecedented features mark the close (on March 31, 1914) of the financial year of the London Missionary Society. Looking back over its 114 years of life this is **the first occasion** when the Society—

(1) Has increased its general annual income from the British Isles by £10,000 concurrently with the raising of a great L.M.S. Special Fund.

(2) Has raised in gross income at home and abroad (including the £72,000 paid on the £100,000 Special Fund) over a quarter of a million pounds. The amount is £271,000.

This means that we are immediately called—

(1) To complete the £100,000 Fund by raising the last £20,000 with all speed; so that our churches may be entirely free.

(2) To concentrate on raising the regular annual income by £20,000, to avoid the likelihood of recurring deficiencies and the necessity for a big scheme of retrenchment.

This is a moment at which we may well recall the fourfold object of the Special Campaign which has so far had so splendid a start:

(1) To **Raise £100,000** in order to wipe out the accumulated deficiency and to restore the Society's finances to a satisfactory condition. (£80,000 is paid or promised.)

(2) To **Enrol 100,000 New Contributors** of regular subscriptions, small and great, and to increase the Society's income by £30,000 from that of the year ending March 1913, in order to prevent the necessity for retrench-

ment and withdrawal in the foreign field. Is not the harvest already reaped worth all the pain and sacrifice of the tillage? Is not the promise of the future immeasurably greater than the realisation of to-day? Yet at this moment the Society is faced by a great and grave question, the answer to which will be as the parting of the ways. Is there to be limitation and contraction of the Society's operations and reduction of the Society's expenditure, or are the proofs of God's unfailing goodness in moving the hearts of His people time after time to supply the needs of the work and of God's abounding blessing upon the work itself to be an encouragement to our weak faith to go steadfastly on, recognising painfully our insufficiency, but assured by many experiences that our sufficiency is of God? The Directors feel the great responsibility pressing upon them at this juncture. They look to their friends who have entrusted them with the responsibility to help them to meet it.

ment and withdrawal in the foreign field. The year ending March 1914 has seen an increase of £10,000 toward this.

(3) To **Increase the Circulation of our Magazines** THE CHRONICLE and *News from Afar* from 70,000 to 100,000, and so to extend the knowledge of the work that the Society is doing. The year ending March 1914 has seen an increase of 14,000 here.

(4) To **Interest Every Congregational Church Member** and adherent in the spread of the Gospel of Jesus Christ among the nations, and in the establishment of the Kingdom of God in the world, and to deepen the spirit of prayer in our churches.

The response already accruing gives a promise of the fulfilment of the prophecy made by representative men in the churches last year when the Revs. J. D. Jones, Elkanah Armitage, Sidney Berry, G. E. Darlaston, P. T. Forsyth, J. Morgan Gibbon, C. Silvester Horne, R. F. Horton, W. Griffith Jenkins, E. Griffith-Jones, H. Elvet Lewis, W. B. Selbie, and H. Arnold Thomas, concluding a letter to the members of our churches, wrote: "If we can unite to bring home by means of clear, definite teaching from the pulpit and by conference at our church meetings the call to self-assessment of our personal liabilities as Christians for work at home and abroad, we are confident that, with the blessing of God, we shall enter with fresh and abounding vitality on a new and glorious period in the growth of the Kingdom of God."

Charles Silvester Horne

Who fell dead on the deck of the steamer *Corona*, May 2, 1914

"HE WAS NOT, FOR GOD TOOK HIM"

*The selfless love of man,
The fearless love of truth—
These be, since time began,
The beacon lights of youth.*

*O life complete, secure,
Large-hearted, clear of sight,
All travail to endure
When Love and Truth unite.*

*O wise and happy fate,
Where heart and mind engage
Their powers to dedicate,
And bless our pilgrimage.*

*In Christ the Sa iour's face
See Love and Truth at one!
Then rise and run thy race
To Him till life is done.*

SO wrote Silvester Horne of David Livingstone. So to-day do those who knew him think of Silvester Horne. He was the ideal missionary historian because in him there burned the missionary fire, "the selfless love of man, the fearless love of truth." It was fitting in him to die young, and to die in the service of others, because in a world where the foes of Christ are many and active Christ's valiant soldier could not spare himself nor rest. He fell on the deck of that Canadian steamer as fall the leaders in the first fighting line of a great campaign. "He went down with all the flags flying," and it was a death fitting and glorious. How good a thing it is to picture Silvester Horne passing into the presence of the

"immortal dead who live again" with Christ, the last and not the least of the blessed company who walk with Him in white, for they are worthy. We think of him now with David Livingstone and James Chalmers, his heroes and his prototypes; the missionary of Tottenham Court Road and the missionary of Central Africa fighting their battles o'er again; the Great-Heart of Whitefield's and the Great-Heart of Papua claiming in heaven the kinship of soul manifested in service in their lives of holy adventure on earth. Silvester Horne will have found his way to the mansions of those missionary pioneers in the Eternal City whose story he joyed to tell and whose example he followed. What they

attempted abroad he strove after at home. They fought the foes of God in heathen countries, he fought them in the cities of Christian Britain; they laboured and prayed for the victims of ignorance and vice in pagan lands, he did the same in the lands of enlightenment. The missionary impulse was the constraint in all. There rang always in the ears of our friend the sound of the call to missionary enterprise, and ever and again upon his lips "the thing became a trumpet."

He wrote—ah, how he wrote!—the story of the London Missionary Society; a work instinct with the appreciation of men who can do and dare all things for their Master. Red-hot with sympathetic enthusiasm and understanding, he gave us the Life of

David Livingstone, at once a biography and a call to a great crusade. He spoke—what stirring, burning words! kindling the desires and energies of men for service in Christian brotherhood, sending them forth stronger and more determined to fight God's battles. He aroused and uplifted and made knights-errant of many dormant souls. Read that magnificent utterance delivered to the Congregational Union in May 1912, "Why do we celebrate this man?" Recall that splendid reminder to the supporters of the Central Fund at the Albert Hall in May 1913, that the completion of the Central Fund must be made the occasion of similar work for the L.M.S. Has ever a man made



Photo by

Rev. C. Silvester Horne, M.A., M.P.

[Haines

better use of the great gift of golden speech for the extension of the Kingdom of God than did Silvester Horne ?

And his vision was of the Kingdom. "That will be glory for *me*" would not do for him. He could not permit his great heart of God-filled pity for the unredeemed to dwell on his own future bliss. So he prepared for us his own version of a "Glory Song," an optimistic, triumphant, inspiring battle-hymn of Christian missions.

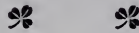
Sing we the King who is coming to reign,
 Glory to Jesus, the Lamb that was slain,
 Life and salvation His empire shall bring,
 Joy to the nations when Jesus is King.

All men shall dwell in His marvellous light,
 Races long-severed His love shall unite,
 Justice and truth from His sceptre shall spring,
 Wrong shall be ended when Jesus is King.

Come let us sing. Praise to our King,
 Jesus our King! Jesus our King,
 This is our song, who to Jesus belong :
 Glory to Jesus, to Jesus our King.

The selfless love of man made his life magnificent. At the last it smote him gloriously, and according to the faith of our Gospel carried him into the company of his peers who look with clear eyes upon the face of God. His was the passing of a prophet. In his death the hand of God touches for more devoted service all who knew him.

N. B.



Thanksgiving and Intercession

**"Remember, O Lord, Thy Church to deliver her from all evil and to perfect her in Thy love, and gather her together from the four winds, her the sanctified, into Thy Kingdom which Thou preparedst for her, for Thine is the power and glory for ever."—
 From "The Teaching of the Twelve Apostles."**

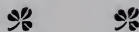
Let us give thanks for—

1. The noble work of Dr. Wardlaw Thompson, now retiring from his office in the Society; and of the late Rev. A. N. Johnson, who has been called to his rest.
2. For the outpouring of the Spirit of God and the strength and cheer of His Presence on the May Meetings.
3. For the splendid response made in many churches to the special needs of the Society (see page 135).
4. For the concern felt by the church in the mission field and the sacrifices made there for the help of the parent Society.

Let us pray for—

1. The bereaved, and especially for those who mourn the loss of husband and father through the death of Mr. Johnson and Mr. Silvester Horne.

2. For the secretaries on whom the responsibility of administering the affairs of the Society now falls with increased weight on the departure of Dr. Thompson and the loss of Mr. Johnson.
3. For alert, inquisitive minds in all the churches, eager to gather knowledge and light on the missionary enterprise and to be themselves the source of illumination.
4. For guidance and wisdom and all needed light for those committees which, during this month, have to discuss and make decisions with regard to the arrangements necessary consequent upon the loss of Mr. Johnson as Home Secretary; on the report of the deputation just returned from India; and on the question of the retrenchment of the Society's work in view of the state of its finances.



Prayer Meetings

THE Monthly Prayer Meeting of the Metropolitan Auxiliary Council will be held at the Mission House on Monday, June 8, at 6 p.m.

A PRAYER Meeting for Women will be held at the Mission House, 16, New Bridge St., E.C., on Wednesday, June 17, at 3.30 p.m.

Arthur Newton Johnson

By
R. Wardlaw Thompson

IT is exceedingly difficult for me to say what I should like to say, what I feel needs to be said and ought to be said, about my late beloved colleague and friend. I shrink from saying anything, because I feel I cannot say enough.

When the Directors, after the retirement of the Rev. E. H. Jones from the post of Home Secretary, were looking out for a successor, a number of names were submitted to them by friends as men who were specially qualified to do the work required, and who were prepared to accept office if invited to do so. The Committee charged with the selection speedily sifted these names down to two or three, and then one of them, a minister in Leicester, readily came to the front. He was apparently successful in his ministry, beloved by his people, a man of some distinction in his University career, cultured and refined, and one whose willingness to give up ministerial life for the work of a secretary was due to causes honourable to himself and which were not likely to affect his usefulness in his office. Ultimately Mr. Johnson was appointed, and from that time we have been for more than twenty-one years in constant and in increasingly intimate fellowship with each other.

I found that my new colleague had a reserved and sensitive nature which did not easily open itself to a stranger, but which was manifestly susceptible to true and strong friendship. Gradually the sensitive spirit opened more and more in our growingly

close acquaintance, and gradually, very gradually, but very genuinely, he began to make me a sharer of his intimate thoughts and cares. I soon found him to be a man of refined tastes and true culture of mind, a

man, too, who was deeply religious and truly evangelical in his personal faith and dependence upon the Lord Jesus Christ; yet he was a man of no narrow or unsympathetic mental attitude towards those who differed from him or towards progressive thought. His simple and devout nature found great refreshment and comfort in books of devotion from various sources. I remember well the satisfaction with which he called my attention to one and another which he had come across and which he was finding helpful to his own thought and heart. There was in him a strong strain of the Puritan. Simple in tastes, direct and transparent in thought and speech, he was impatient of everything that appeared to be unreal or insincere. It was the hardest thing in

the world for him to see and accept a middle course in anything that seemed to involve the maintenance or the betrayal of a principle. His work was done with the thoroughness and carefulness of attention to detail which might have been expected from one of such a disposition, and he took great pains with the small details of the arrangements of deputation. In many cases his efforts were not appreciated and not understood. Sometimes they were very unfairly criticised and found fault with. I found him always ready to take any trouble to do the best possible

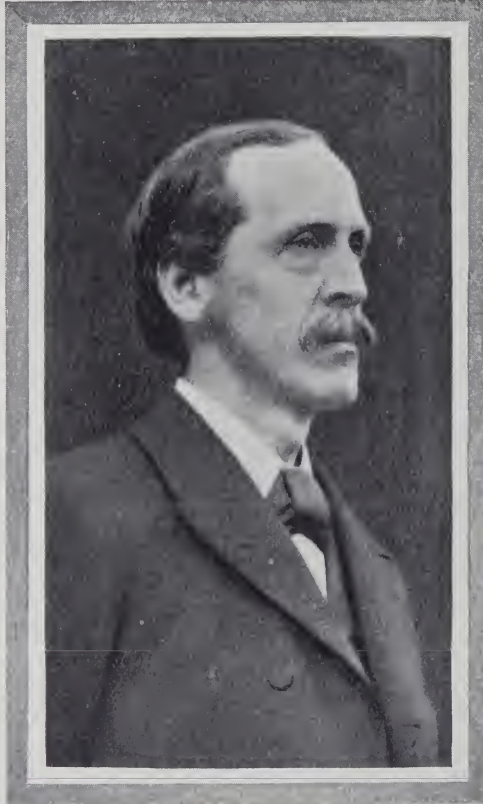


Photo by]

[Rev. A. R. Ezard

Rev. A. N. Johnson, M.A.

Home Secretary 1892—1914

in arranging for services, and he was always considerate of the feelings and difficulties of the missionaries, who, being on furlough, were under his direction for deputation work.

Physically he was not robust, and frequently suffered from neuritis and other trouble to an extent which greatly affected his comfort and tried his temper. His domestic anxiety, due to the long-continued ill-health of a wife to whom he was devotedly attached, added to his difficulties. I have known him come to the House again and again and struggle through with his work, and confess he was afraid that we must have thought him very impatient, when, had his condition been known to those who were working with him or with whom he came in contact during the day, nothing but the sincerest sympathy and genuine admiration of his courage and determination would have been given him. The Society never had an official more jealous of its interests or more watchful of its resources and expenditure. Many a time have I joked him about his parsimony in small expenditures, and have been met by the reply that it was the Society's money and we had no right to allow it to be spent unnecessarily. He loved the Mission and the missionaries, because he loved Christ, and was eager to help on His work; and I believe that as time went on and his knowledge of the work and the workers increased, he became more and more sympathetic in his feeling and earnest in his desire that God might bless the Society with richer gifts. When he entered the Society's service he had rather strong and definite views on what may be described as the "business policy" in dealing with expenditure, but as time went on his views greatly modified and changed. His knowledge of the conditions and requirements of the work grew. He paid a very happy visit to Papua as a deputation from the Society. And ultimately he was led to see that the first duty of the Society was to do thor-

oughly the work entrusted to it, and to look to God more directly and expectantly for the provision of its needs. On more than one occasion in recent years he surprised his colleagues and the Directors in the course of debate by the warmth with which he appealed for a larger measure of faith in God in considering the great requirements of the Society's work.

As a colleague, Mr. Johnson was all one could wish, one who never shirked work or imposed on others what he could do himself, independent in judgment, firm in holding opinions which were usually carefully formed, frank in expressing his views, yet always ready to hear the other side and willing to change on good reason, and a man loyal to his colleagues to the core, but still more loyal to the great cause in which we were engaged.

As a personal friend, the rich and full quality of Mr. Johnson's nature was only known to a limited circle. His was a high-strung, exceedingly sensitive nature which did not reveal itself hastily or freely to the public. There was a certain diffidence in him, as well as a dislike of self-advertisement, or of appearing other than he really was, which often led him to do himself injustice. Yet to those who were privileged to know something of the inner man there was the revelation of a most simple, modest, and true-hearted nature whom to know was to prize more and more. His whole attitude to and treatment of truth had been under the powerful and sane influence of his great teacher, Westcott, of whom he always spoke in the terms of warmest admiration and affection. Above all, his whole life was rooted in and ruled by a simple evangelical faith. He believed in Christ with his whole heart, and though he did not often say much he felt deeply. He gave me as time went on an unstinted friendship and affection, so that his removal has come with a sense of very keen personal loss.



Summer Schools

ST. ANDREW'S, July 24 to 31 and July 31 to August 7. Secretary, Rev. W. G. Allan, B.D., 75, Colinton Road, Edinburgh. **Scarborough**, August 1 to 8 and August 8 to 15. **Hindhead**, August 15 to 22. Secretary, Miss C. Benham, L.M.S., 16, New Bridge Street, E.C.

Applications are coming in well. One minister writes that he is coming with eighteen or twenty of the young people from his church.

The only regret with regard to Hindhead is that we have but one week there, which means that just seventy, and no more, will get in.

We hope to have the programmes ready before the end of June. Meanwhile, recruiters can have extra copies of the April *Torchbearers*, containing full particulars, on application to Mr. Basil Mathews.

C. B.



WESLEYAN
CENTRAL HALL

Anniversary Meetings

THE Prayer Meeting at the Mission House on Monday morning, May 11, was conducted by the Rev. R. Wardlaw Thompson, D.D., in the unavoidable absence of Dr. Forsyth.

The chairman of the Board of Directors, the Rev. A. J. Viner, presided over the annual meeting of members at the Mission House on the afternoon of the same day. After the opening devotional exercises the Balance Sheet was presented by the Assistant Treasurer, Mr. W. F. Bradford, who said that the financial position of the Society at the present time was much more hopeful than twelve months ago. Dr. Wardlaw Thompson presented the Report, and the following officers were elected for the ensuing year: Sir Robert Laidlaw, Treasurer; Mr. F. H. Hawkins, LL.B., and Rev. Frank Lenwood, M.A., Foreign Secretaries; Mr. Basil Mathews, M.A., Editorial Secretary; Rev. Nelson Bitton, Organising Secretary and Acting Home Secretary; and the Directors were authorised to make such secretarial arrangements as are required in consequence of the death of the late Home Secretary. The Directors for the ensuing year were also elected.

Work for Women

MISS MARGARET EDWARDS, of Tunbridge Wells, presided at the meeting held at the Wesleyan Central Hall, Westminster, on Tuesday afternoon, May 12, for the promotion of Medical Missions and Women's Work, and bore testimony to the extent and great value of the work being accomplished by the representatives of the Society in China. Last winter Miss Edwards and her sister spent four months in China, and visited sixteen of the Society's mission stations. The Society was doing a work second to none. She was asked what in her judgment was the most important

work being done, and her answer was, "It is all important—evangelistic, medical, educational, and work among women," but she would like to see work for women being carried on at every station.

The Healing Hand

Dr. Way Ling New, of Shanghai, took as his theme "What have Medical Missions done for China?" In 1881 the Society worked only three hospitals and was served by only three doctors, and no nurses. Today there were twenty-seven hospitals and leper asylums, thirty-one doctors and nurses. In the other missions there were hundreds of medical missionaries scattered throughout the Empire, and every day hundreds of thousands of patients were being treated in the mission hospitals and dispensaries. Yet London was better served in this matter than was the whole of China.

"I do want to serve Him"

Miss Moore, of Atauloma Girls' Boarding School, Tutuila, Samoa, boldly claimed that the Christianisation of girls and women was vastly more important than the work for boys and men. In her boarding school at Atauloma she had girls varying in age from seven to twenty. "We try," said Miss Moore, "to bring them into direct contact with the Lord Jesus Christ, and not merely to teach them *about* Jesus." They accepted the Scripture pictures as photographs of what actually happened to Jesus when upon earth, and would burst out with such exclamations as, "Oh, how could they do it!" and "Oh, Misi, I did not know He loved us like that. I do want to serve Him."

"Worthy of the V.C."

Dr. G. Basil Price made a forcible appeal for medical-mission work, the great underlying object of which was the winning of the love and devotion of the people among whom it was carried on.

The Rev. Charles Brown, D.D., of Fermø Park Baptist Church, preached a searching sermon of surpassing power on Wednesday morning, May 13, which is printed verbatim in *The Christian World Pulpit* for May 20.

The Children's Demonstration, held in Westminster Chapel on Saturday, May 9, is described in the *June News from Afar* by Miss Emily Huntly, of the Sunday School Union.

“Talk Boldly”

WEDNESDAY afternoon was devoted to the twenty-second annual meeting of the Watchers' Band Prayer Union. The Chairman of the Congregational Union of England and Wales (the Rev. W. B. Selbie, M.A., D.D.), who presided, found it difficult to address such a meeting of enthusiasts. “I would like to have a crowd of city men who do not believe in missions. I think I could talk to them.” More prayer for foreign missions was needed in the churches, and yet they must remember that “To labour is to pray,” or, as he would rather put it, “To pray is to labour.” He was not sure that some people did not take prayer as the easier way. Prayer to be effective must be not merely with folded hands, but backed up by activity. The Christian ought not to say of anything “I cannot do it,” but “I can do all things through Christ that strengtheneth me.” Christians had no business to be shy or to show that they were shy. “Do your blushing in private, and talk boldly and strongly and heartily if you really believe in the cause you have at heart.”

Mr. F. H. Hawkins, LL.B., bore testimony to the power of prayer on the mission field as witnessed by himself during his recent tour in Africa and Madagascar. Some of his most vivid memories were connected with meetings for prayer, and these he proceeded to describe.

After a service of intercession conducted by the Rev. W. A. H. Legg, M.A., addresses were delivered by Miss Horne, of Hweian, near Amoy, and Rev. E. H. Clark, of Central Africa.

The Annual Meeting

LORD SHAW of Dunfermline, who presided at the Annual Meeting on Wednesday evening, referred to Dr. Thompson as “a diplomatist by nature and by training—a name greatly honoured in other churches and communions and missionary societies than those principally connected with the Congregational body.” He had been struck, in reading the Society's Report, with the tenacity with which the Society preserved its main purport to bring the whole world to the feet of Christ, and yet with a power of adaptation to new circumstances. For instance, he rejoiced in the *entente cordiale*, and though he was no believer in the State either patronising or supporting the Church—“I believe that wherever religion is vital and sincere it will pay its own way”—there was such a thing as Governments not being asked to encourage religion in any other

sense than giving all the religions the same opportunity in the State. That was the true principle of toleration. France ought to permit Christians educated under the auspices of this or similar societies to have equal opportunities with their fellow citizens in Madagascar in going forward to the higher ranges of education.

An Address to Dr. Thompson

THE REV. A. J. VINER (Chairman of the Board of Directors) at this point presented to Dr. Thompson an illuminated copy of a resolution passed by the Board, “in which,” said Mr. Viner, “the Board endeavoured to express feebly, yet sincerely, its appreciation not only of the services, but of the spirit in which Dr. Thompson has served the Society. It has been thought fitting that we should try to gather the voices of the friends of the Society, both at home and afar, that men and women of every name and race should be able here to-night at least in some feeble way to say to Dr. Thompson ‘For all the past thank God, and for the future God bless you.’” And so we hand this resolution to him so that if there comes an hour in his quietude when he wonders whether it was all worth it, then may come from these words the fragrance of sincere affection and out of them shine the light of a love that lives. Dr. Thompson [said Mr. Viner in conclusion, the great audience rising], I have the honour, in the name of the Directors and of the subscribers of the Society and missionaries in the far fields, whose hearts are with us to-night, an innumerable number of men of every creed, to say we are infinitely sorry to lose you, we thank God we are going to keep you, and may this light lighten all your way.”

“The stout old craft and I”



OR some time the applause continued, and then Dr. Thompson, who was deeply moved by this expression of regard, said:—“My Lord Shaw, my dear friends, it is rather hard work for me to speak at this time, under these circumstances, and after the

most gracious and overwhelming expression of opinion by the Chairman of the

Board. I am deeply grateful for the kind expression given by the Directors to their feeling about me.

"I cannot yet realise that I am actually going to give up work on Saturday fortnight. I have had the tiller so long that the stout old craft and I seem to have grown into each other's ways. We have weathered some gales together. I feel as if I understood her tricks and ways better, and can get more out of her than any one else, like an old salt who loves his old boat, and feels very jealous that any one else should take his place. It is not easy to give up after thirty-three years' work. And yet I want to say again, I am quite sure the time has come when I ought to resign my position. To keep up the metaphor, there comes a time when the old sailor's sight becomes impaired, and he begins to lose nerve and to lose ability to act promptly and with steady firmness in the crisis, and then it is dangerous for the ship and bad for him to try to keep on. If he is wise he will give up before the firm have to tell him as kindly as they can that they have found for him a berth on shore. Thank God, I feel well and strong, and I hope I may be permitted to serve the Society and the cause I love while my life lasts. But it is time that the heavy responsibilities of my office were placed in the charge of younger men, and I thank God that you have got men to take charge who will manage the craft well, and will see her carrying richer freights and gathering larger profits to the Kingdom of our Lord and Master."

Dr. Thompson's statement of the great transitions in the fields and at home during his service is given elsewhere in this magazine under the title "Thirty-three Years' Service." "Now my deepest thought—and that is the third thing I want to say about my own position—is of wonder and of gratitude to God for the great privilege and honour of having been permitted to have the place and share I have had in the work of the Society. I thank God for giving me this work just at the time it came to me, and for preserving me during the whole of that wonderful period which is now coming to an end, the wonderful time of transition all round the world from conditions which prevailed for centuries into the conditions of an entirely new age. I have seen the Dark Continent opened up for Christian service and civilisation since I commenced work. The awakening of China from that strange separation and slumber of centuries has taken place during my day. India has become instinct with the ferment of a new life, which means—well, it does not know what it means. We know. It is the working of the Spirit of God to bring that great religious

people to its heritage in His Kingdom, and to enrich the life of His whole Church with its mysticism, with its subtlety of thought, with its devoutness of spirit. All these things have happened in my day. I thank God, too, for the men with whom I have been associated in this service. There has been during my day a radical change in the constitution of the Board. It has become representative, democratic, and we make no distinction of sex in the Directorate. I thoroughly believe in the change, as sound in policy and as the only way of bringing the Society into immediate touch with its constituents. And yet for simplicity and effectiveness of administration Spurgeon's idea of a Committee of three, two of whom were absent, has much to commend it. When I came to the Society its affairs were practically managed by a small group of London laymen, men of breadth of view, largeness of heart, and ready generosity, who were always ready to listen to any progressive proposal of the young Secretary, and to help all they could in promoting any new measures which seemed to be wise. Most of those men, strong men, have passed on, but I am glad," he went on, "that the Society still has the service and sympathy of two who were young men like myself when I began my work, who to-day in the fullness of their life are still members of the Board, My honoured friend Sir Albert Spicer, who was Treasurer for twenty-five years. You know what a work he did for the Society, but you do not know what a strength he was to me. My other close friend, Mr. Alfred Sheppard, who has been a helpful and faithful member of the Directorate since the beginning of my time, and is to-day the Chairman of our most important committee, the Consultative and Finance Committee."

Dr. Thompson made touching reference to the late Rev. A. N. Johnson. He has written a tribute to his colleague elsewhere in this magazine.

"But this meeting," Dr. Thompson went on to say, "is not to be a sad meeting; it is to be a meeting of gladness and thankfulness and praise to God, and new consecration for all of us. God has done great things for us whereof we are glad." Dr. Thompson asked the audience to follow the chairman's example and to read the Report, which contained, he said, a full statement of the progress of the Society during the last generation. "If you are true to yourselves, true to your best feeling, true to the Master, you will feel that there is a call to a new consecration and better and more sacrificial service. It has been a period of great progress in the missions of the Society. There has

been growth and development in every field and in every direction." The remainder of Dr. Thompson's speech was devoted to a brief statement of these developments, and we would ask our readers, as he did, to study carefully his Report. Dr. Thompson's closing words were: "I have given you my last statement. May God give to those who follow me the support of His grace, that they may have fuller statements and better statements every year as they find His blessing, rich and full, resting upon the Society."

Weeks of Wonder

THE REV. W. S. HOUGHTON, speaking of his Deputation tour in Central Africa with Mr. Hawkins, said: "What weeks of wonder they were. We were as those that dreamed." Government Commissioners had testified that in N.E. Rhodesia for seventeen years not a shot had been fired in enmity, leaving out one or two negligible affairs. They made the statement, too, that a handful of men representing the London Missionary Society saved the Mambwe tribe from being wiped out by the Bemba. Not only that, but the influence of the missionaries throughout the land had told for uplifting.

A Unique Ovation to a Malagasy

He found Madagascar different, but wonderful also. At the meetings of the Isan-Enim-Bolana 7,000 Christians came up to the capital (Tananarive) to engage in religious services. He got an impression of the greatness of the work done by the Society, and he believed that the catholicity of its foundation had contributed not a little to the success of the work.

At Fianarantsoa he saw a Malagasy woman who was originally a nurse under Dr. Peake. Thirteen years ago she became Matron of the Government Hospital in that city. The French Government officials were not favourable to any aspect of religion as a rule, nor to religious people, but all the officials in that city spoke of that woman as "The good Protestant." She said to the officials once, "If it were not for the Bible we should not be here to help you." Early last year, when the Government was distributing honours, they selected her to receive a medal of honour, and it was said that when she came up to receive the medal she received an ovation such as had never been known in that city before. She was a member of one of the L.M.S. churches.

THE REV. E. J. MALPAS, B.A., of Shanghai, devoted his speech to a statement of some of the outstanding features of the religious situation in China as the result of the remarkable changes which had swept over that country in recent times: *e.g.* the achievement of religious toleration and liberty of conscience; the decay of idolatry; a movement out of the church towards a noble ideal of one Christian Church for the whole of China.



A.E.H.

MR. W. H. SOMERVELL commenced his account of his Deputation tour in India with Mr. and Mrs. Lenwood by an earnest appeal for a lady doctor for the Arthington Hospital at Erode, South India. The Deputation had not brought home one proposal which was not backed by a large majority of the workers on the field. One of the instructions given to the Deputation by the Directors was to prepare a scheme for the reduction of expenditure in India by £6,500 per annum, if the state of the Society's funds still demanded it when they returned. People asked, "Are missions in India worth while?" He believed that all the great results of missions were the things unseen and eternal. At Benares a curious old fellow, with a face like one of Dickens's coachmen, only brown, stood up and said: "We have three harvests: the first of potherbs; that goes on continually—like winning of individuals here and there; the rice harvest, very much larger, that represents local movements; and the third is the wheat harvest, great plains of wheat rolling away into the distance," and that was the harvest they were going to see. "The Bible," remarked Mr. Somervell, "says, 'He shall reign,' and I believe it."

The Harbour Master

In proposing a vote of thanks to the chairman and speakers, SIR ROBERT LAIDLAW, referring to Dr. Thompson, scored a great point, amid cheers, by the observation, "The old salt is now promoted to Harbour Master, and in that capacity we hope to see much of him."

To all Members of the Watchers' Band

DEAR FRIENDS,
Most of you have doubtless seen in some paper an account of the loss our L.M.S. has sustained through the death of Rev. A. N. Johnson. All our hearts go out in deepest sympathy to Mrs. Johnson in her sad bereavement.

Those who have not already heard will be sorry to learn that Miss Reeve has had to undergo an operation. I am glad to be able to tell you that she is progressing nicely, and it is hoped that she will be able to return to her work before long.

With kind regards,

Yours sincerely,
MABEL C. FEW.

On behalf of Watchers' Band Secretary.

NEW BRANCHES

TOWN.	CHURCH.	SECRETARY.
Little Shelford		Miss Mascall
Wallington		Miss O. Ramsey
Mandeville	Ridgemont	Miss J. E.
(Jamaica)		Lewis



Wants

IN response to a circular we have sent to missionaries, we find that many are needing supplies of school materials—pencils, pens, crayons, rubbers, exercise books, cottons, needles, wools, etc., etc. Some are wanting boys' shirts and odd lengths of coloured print. The Misses Wilshaw, 78, Windsor Road, Forest Gate, E., will gladly supply lists and patterns.

Knitted eye bandages are not much liked; but knitted cuffs, comforters, socks, vests, household cloths, reins, shawls, gloves, are very acceptable; also flannel bed-jackets.

Perhaps some friends will undertake to make some of these while away on holiday?

Hundreds of dolls are wanted. Could some other towns copy Bradford, Bristol, and Glasgow, and form Doll Guilds?

Miss Hope Bell, of Hankow, would be very grateful for a small typewriter with duplicator.

Miss Butler, of Bangalore, needs an acetylene gas generator for her mirrorscope, which is of great service in Zenana and school work.

Rev. S. J. Cox, of Hosur, S. India, would find a magic-lantern and slides on the life of Christ of great value in village work. He also asks if any one has a violin and case to spare, for an Indian evangelist to use in his village tours.

CLARA BENHAM.

Stewart of Lovedale

A NEW life by M^r. McEvoy (2d. net, post free, 2½d., L.M.S.) The heroic life of that great constructive Empire-maker, Stewart of Lovedale, has been finely written by the Rev. Cuthbert McEvoy. In small compass, the book yet contains everything needed for a real understanding of the man. It is particularly timely in its appearance just before the week in which the Christian Endeavour missionary subject is Stewart himself.



ANNOUNCEMENTS

Arrivals

- Rev. E. H. and Mrs. LEWIS and five children from BELLARY, S. INDIA, Mrs. W. J. HATCH and child from COIMBATORE, S. INDIA, April 10.
- Dr. O. and Mrs. HUNTLY BULLOCH and child from NEYOOR, S. INDIA, April 16.
- Mrs. W. G. BROCKWAY and child from CALCUTTA, N. INDIA, April 18.
- Mr. W. H. SOMERVELL and Rev. F. and Mrs. LENWOOD from INDIA, April 20.
- Dr. C. W. SOMERVILLE from WUCHANG, CHINA, April 23.
- Dr. T. T. THOMSON and Mrs. BAYLIS THOMSON from JAMMALAMADUGU, S. INDIA, May 5.
- Rev. C. G. MARSHALL and Mrs. MARSHALL from SALEM, S. INDIA, May 9.

Departure

- Miss M. PARTRIDGE returning to MOLEPOLOLE, S. AFRICA, per steamer *Walmer Castle*, April 18.

Births

- PEILL.—On April 17, at Tientsin, to Mr. and Mrs. R. E. F. Peill, a son.
- BITTON.—On May 13, in a Nursing Home, to the [Rev. W. N. and Mrs. Bitton, a son.

Death

- JOHNSON.—On April 26, at The Homestead, Burbage Road, Herne Hill, the Rev. A. N. Johnson, M.A., for twenty-two years Home Secretary of the London Missionary Society, aged 58.

Marriage

GOLDEN WEDDING

- COUSINS—DIXON.—On May 5, 1864, at the Congregational Church, Horbury, Yorks, by the Rev. E. R. Conder, M.A., of Leeds, George Cousins, to Catherine Dixon, only daughter of the Rev. John Dixon, minister of the church.



MRS. A. N. JOHNSON, The Misses and Mr. Percy Johnson, return heartfelt thanks for all the helpful sympathy shown to them by so many friends during their recent time of anxiety and sorrow.

April 1914.

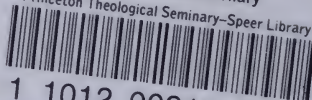
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